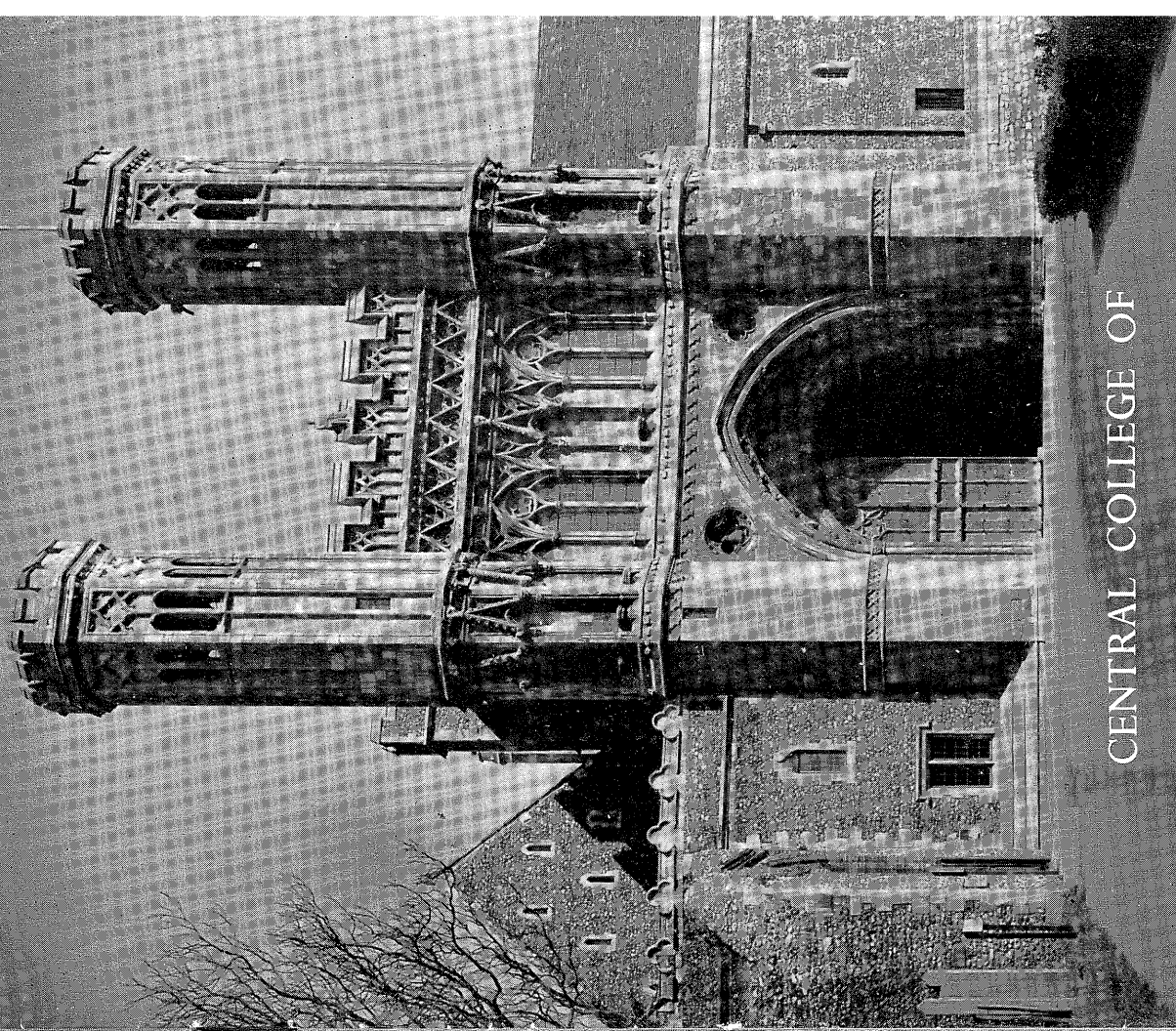


ST AUGUSTINE'S CANTERBURY



CENTRAL COLLEGE OF
THE ANGLICAN COMMUNION

ST AUGUSTINE'S COLLEGE CANTERBURY

Central College of The Anglican Communion



VISITOR:

The Most Rev. and Rt. Hon. the Lord Archbishop of Canterbury,
P.C., G.C.V.O., D.D., LL.D.

WARDEN:

The Rev. Cyril Kenneth Sansbury, M.A.(Cantab); Hon. D.D., Trinity
College, Toronto; Hon. D.D., Wycliffe College, Toronto; Hon.
Canon of Canterbury.

formerly Professor of Central Theological College, Tokyo, and
Warden of Lincoln Theological College, England.

FELLOWS:

The Rev. George Francis Selby Gray, M.A.(Cantab), Librarian.
formerly Professor of Huachung University, Wuchang, China, and
Vicar of Bottisham, Cambridge, England.

The Rev. Richard Frederick Hertlinger, M.A.(Cantab), Registrar.

formerly Professor of Wycliffe College, Toronto.
Mr. Edward Charles Chandler, Order of the Nile; A.M.Inst.T., Bursar.
formerly Traffic Manager, Sudan Railways.

VISITING FELLOWS:

1953-54 The Rev. Howard A. Johnson, B.D., S.T.M.
Canon Theologian of New York Cathedral.

1954 The Rev. Reuel L. Howe, S.T.D.
Virginia Theological Seminary.

1955 The Rev. Charles W. F. Smith, S.T.D.
Episcopal Theological School, Cambridge, Mass.

1955-56 The Rev. W. Enkichi Kan, Litt.D., D.D.
Dean of Divinity, St Paul's University, Tokyo.

Visiting Lecturers: The Rev. A. O. Standen, M.A.(Oxon), Canon
Residentiary of Canterbury Cathedral; The Rev. B. J. Wigan,
M.A.(Oxon), Secretary of the Henry Bradshaw (Liturgical Text)
Society.

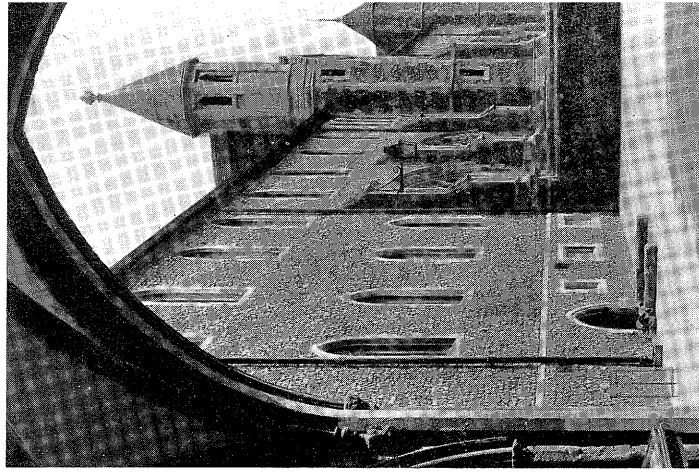
Associate Librarian: Miss E. B. Leaver, S.Th.

PURPOSE

The Anglican Communion, as a world-wide family of self-governing Churches in communion with the See of Canterbury, requires links of personal knowledge and friendship if it is to be held together in unity. It is vital, for instance, that those who are likely to be leaders in various kinds of work in the Younger Churches should have access to the riches of thought and devotion in the longer-established Churches of the West. It is equally important that those in the Older Churches should share the fresh understanding of the Gospel into which the Younger Churches (in their "New Testament" situations) are entering. All stand in need of greater knowledge of each other, and, as the number of national Churches and self-governing provinces grows, the provision of means for preserving a common approach to matters of worship, faith, and order becomes more urgent.

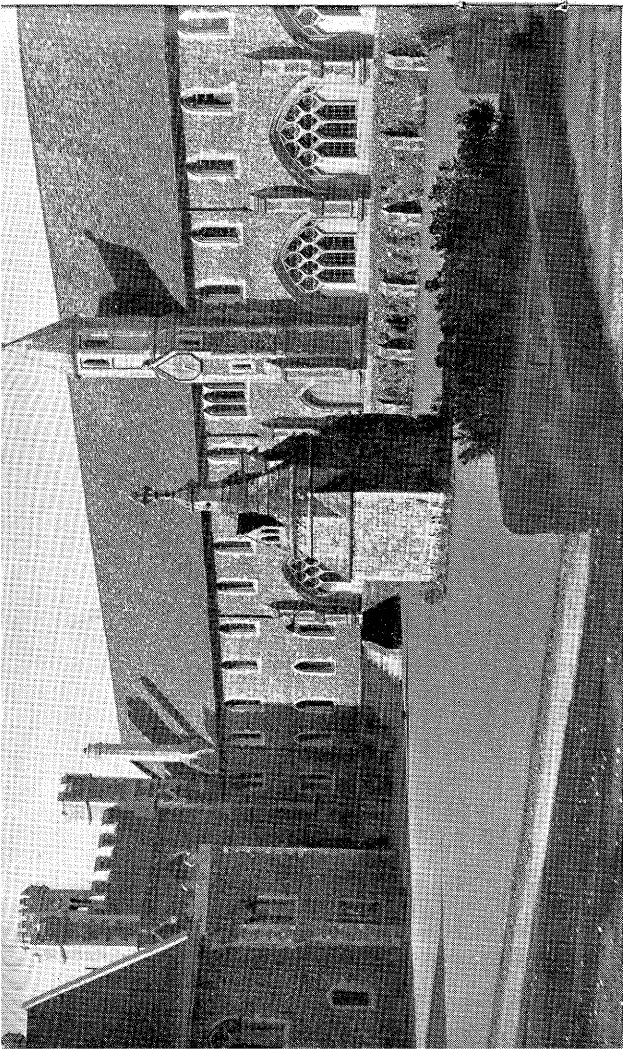
The recognition of this essential need led the Lambeth Conference of 1948 to encourage the immediate establishment of a Central College. The Committee on "The Anglican Communion" thus defined its functions: "Its aim would be to provide a place to which men could come for further study in subjects relating to the evangelization of the world, and to the growth and welfare of the life of the Church. It would be a place of scholarship and research with a central library to which Church leaders might turn for accurate information. It would be a centre in which men from all parts of the Anglican Communion could meet each other and in fellowship and guided discussion learn something of the life and ways of the wider Church." (*The Lambeth Conference* 1948, Pt. II., pp. 91-2.)

The College, then, is designed primarily for men with some years' experience in the ministry of the Church who have shown promise of leadership in various fields of the Church's life and work.



VIEW THROUGH THE ENTRANCE
GATE

(*Judges Ltd.*)



THE MAIN COURT

HISTORY

The College was established at St Augustine's, Canterbury, for two reasons. The first was because St Augustine's stands under the shadow of Canterbury Cathedral in the mother-city of the Anglican Communion. In the Cathedral the opening service of the Lambeth Conference takes place every ten years, when the Archbishop of Canterbury addresses the assembled bishops from the chair of St Augustine.

The second reason was because St Augustine's has a long history of its own. When, soon after landing in Kent in A.D. 597 St Augustine won King Ethelbert to the Christian Faith, the King in gratitude for his conversion gave a site in the city for a cathedral church and a site outside the east wall for a monastery. This monastery, the first to be founded in England, was dedicated to SS. Peter and Paul. (The dedication to St Augustine was added some centuries later.) The early kings of Kent and the first archbishops were buried here and their tombs are still to be seen. Two successive monastic churches, the foundations of which remain, were built in the Saxon period; and in the eleventh century a great Norman abbey church was erected to replace them. This church, from east to west, was nearly as long as Exeter Cathedral; and its ruined walls and pillars remain as a witness to the devotion and skill of the Middle Ages, when St

Augustine's was one of the greatest and wealthiest abbeys in the land, standing second only to the mother-house of Monte Cassino in the Benedictine Order.

By the sixteenth century, however, the monastery had largely outlived its usefulness and it was dissolved by Henry VIII in 1538. Its treasures and estates were seized for the benefit of the royal exchequer; stones from many of the buildings were sold to the citizens of Canterbury and what remained became a royal palace. Here Queen Elizabeth I celebrated her fortieth birthday in 1573; here Charles I brought his bride on their way from Dover to London in 1625; here Charles II stayed *en route* to London at the Restoration in 1660. Later, the buildings sank in the social scale, until by 1840 they were a cheap beer-house and a centre for cock-fighting.

Some churchmen deplored such a use of this historic site and bought the property for the use of the Church. New buildings, designed in Gothic by William Butterfield, were added, and in 1848 the Missionary College of St Augustine's was opened to train men for the ministry of the Church overseas. In the century of its existence, until war damage necessitated its closing, the Missionary College established a fine record of service. 800 of its sons went out from Canterbury to spread the Faith and build the Church in other lands. Thus, in its work of bringing priests from all parts of the Anglican Communion into closer fellowship the Central College, which opened its doors in 1952, is reaping the harvest of the old foundation.

A SERVICE IN THE ABBEY RUINS



THE COLLEGE BUILDINGS

The great *Gateway* of the College was built by Abbot Fyndon at the end of the thirteenth century and contains the Gateway Chamber, which is regularly used for meetings and social occasions. This beautiful room, with its medieval fireplace and fine views both of the Cathedral and of St Martin's Church, which goes back to Roman times, was the room traditionally occupied by Queen Elizabeth I, Charles I, and Charles II.

The *College Dining Hall* is the old Guest Hall of the Abbey, in which visiting pilgrims were entertained, and its medieval character still remains.

The College possesses *two Chapels*. The Upper Chapel occupies the site of the old Pilgrims' Chapel and is used for the principal services of the College. The Lower Chapel beneath it is a memorial chapel to past members of the College.

Across the grass court is the *Library*. This stands on the site of the Abbot's Banqueting Hall and, so far as possible, follows its design. The Library contains some thirty thousand volumes. It is an all-round and balanced theological library with books relating to the life and work of the Church and to other religious faiths in all parts of the world. Beneath the Library is the Undercroft, now the *Coleridge Hall*, which can seat 300 people.

On the north side of the court connecting the Fyndon Gate and the Library, is the *main students' residential block*. In the reconstruction of the College after the war and in preparation for its new purpose, this building was remodelled and modernized by Mr Walter Tapper, F.S.A., F.R.I.B.A. The open cloisters were filled in to make additional rooms, new staircases were provided, central heating was installed, and every bedroom was fitted with a wash-basin with hot and cold water. Each student in this block has two rooms—a study and a bedroom.

Beyond the chapel, the *Warden's Lodge*, a *Fellows' staircase*, and a *further block of lecture rooms and students' rooms* (bringing the total accommodation for students up to nearly 50), complete the main group of buildings.



THE TUDOR GARDEN

(Judges Ltd.)

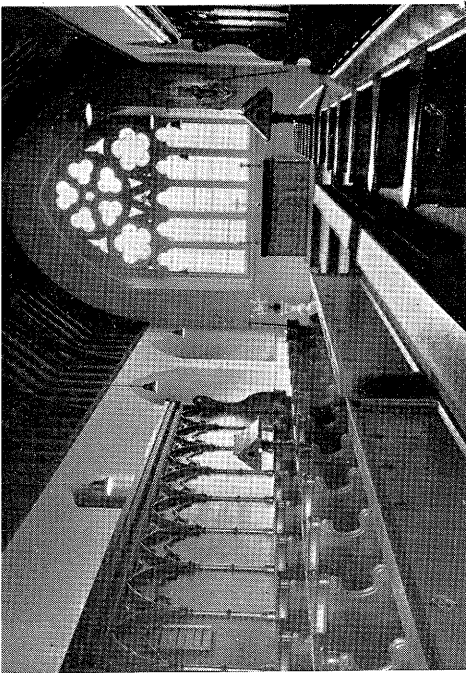
THE GROUNDS

The extensive grounds of the College, which cover the area that belonged to the old Abbey, include a beautiful Tudor garden which was planned by Henry VIII; one of the finest examples of Saxon brick wall in England; the ruins of the great Norman Abbey Church within which the College holds its services on St Augustine of Canterbury's Day; and also the ruins of St Pancras Church, the nave of which was probably a pagan Saxon temple, consecrated by St Augustine as a Christian Church. In one of its chapels are the remains of an altar, at which he is said to have celebrated the Holy Mysteries.

ST AUGUSTINE'S ALTAR—St Pancras Chapel



THE COLLEGE CHAPEL
—formerly the Pilgrims' Chapel



WORSHIP

Members of the College are expected to attend the Holy Communion in the College Chapel on Sundays and Holy Days (unless engaged on outside duty) and Matins and Evensong on weekdays from Monday to Friday inclusive. There is an address at Evensong on Friday. Voluntary services include the daily celebrations of Holy Communion, the daily offices on Saturday (which is a free day with no lectures), and Compline, which is said each evening.

Faculty and students take part in the conduct of services. At the daily Eucharist each celebrant is free to follow the liturgy of his branch of the Anglican Communion, to use his own language and to continue the ceremonial practices to which he is accustomed. Eucharistic vestments are provided for those who wish to wear them. In all these matters, as also in regard to frequency of Communion, it is expected that liberty for oneself will be combined with charity and understanding towards those who follow a different usage.

CONSTITUTION

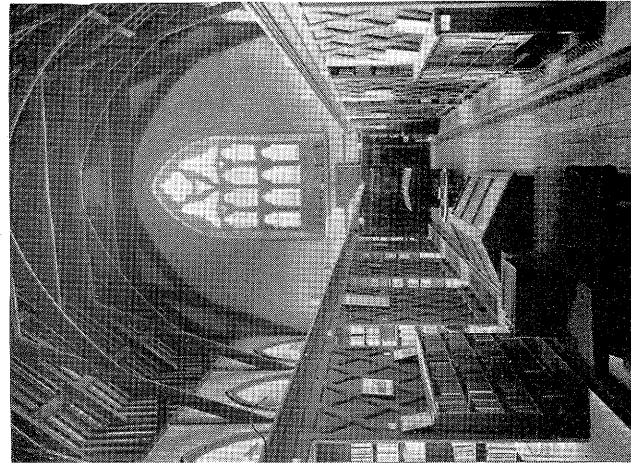
St Augustine's Missionary College was established by a Royal Charter granted by Queen Victoria in 1848. A Supplemental Charter to cover the purposes of the Central College was granted by King George VI in 1947.

By these Charters, the Archbishop of Canterbury is, *ex officio*, Visitor of the College, and he is advised by a Consultative Council, representative of the Anglican Communion. The Governing Body of the College consists of the Warden, Sub-Warden, and Fellows, who are appointed by the electors, the Archbishops of Canterbury and York and the Bishop of London. This Corporate Body, which also forms the Faculty of the College, is intended to be as representative as possible of the Anglican fellowship of Churches.

The College is maintained partly by endowments, partly by fees, and partly by grants from the churches and provinces of the Anglican Communion.

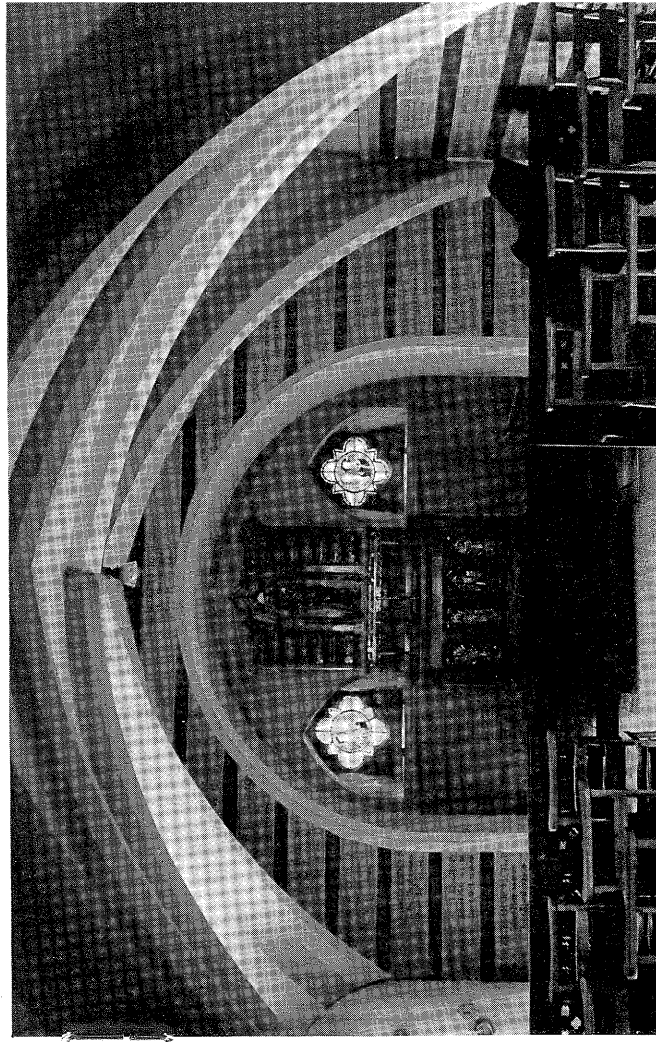
Faculty and students share in a common life of worship, study, and fellowship, which it is the prime purpose of the College to foster. This basic principle governs the requirements of the following paragraphs.

LIBRARY—Interior



LOWER MEMORIAL CHAPEL

(Judges Ltd.)



COURSES OF STUDY

The courses offered at St Augustine's are intended to provide the priest-student with help in undertaking the intellectual, pastoral, and evangelistic tasks of the world-wide Church in the twentieth century. Lectures and seminars cover such subjects as:

- Books and Themes of the Old and New Testaments in the light of the revival of Biblical Theology.
- Dogmatic and Apologetic Theology.
- The Study of Liturgy, with special reference to the development of Christian worship in non-Christian lands.
- The Anglican Communion and leading Anglican theologians.
- Problems of the Parish Priest To-Day.
- Canon Law.
- Christianity and other Faiths.
- The History of Christianity, with special reference to Asia and Africa.
- The Ecumenical Movement.

The particular courses offered in any one year depend on the composition of the Faculty. Besides the formal lectures and seminars, individual tutorial help is given.

A Common Room meeting is held weekly at which students and Faculty discuss problems of general interest, exchange information about different parts of the Anglican Communion, or hear an address from a visiting speaker. Much of the unique value of the Central College, indeed, lies in the fact that subjects of perennial interest are here discussed in the context of a wide variety of churchmanship and national tradition.

Arrangements are made for those who wish to receive assistance and criticism in sermon construction and delivery, and visits are arranged during vacations to dioceses and parishes in which interesting experiments—evangelistic, pastoral, and liturgical—are being made. There are also opportunities from time to time of conducting services and of preaching or speaking in local parishes.



A SEMINAR IN PROGRESS

TERMS

The year is divided into four terms of an average length of eight weeks each. They are:

- Advent Term. Early October to mid-December.
- Lent Term. Mid-January to mid-March.
- Easter Term. Mid-April to mid-June.
- Midsummer Term. Mid-July to late August.

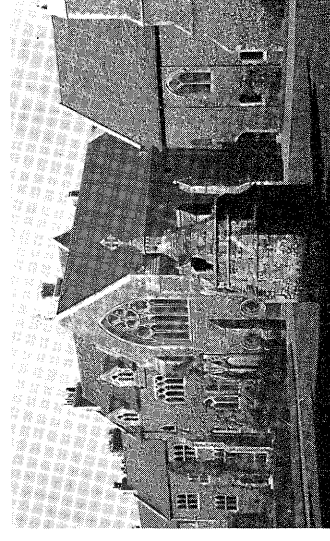
It is hoped that, so far as possible, intending priest-students will aim to spend a *minimum of three terms* at the College.

In the Midsummer Term, when circumstances permit, Vacation Courses are arranged for short-term visitors.

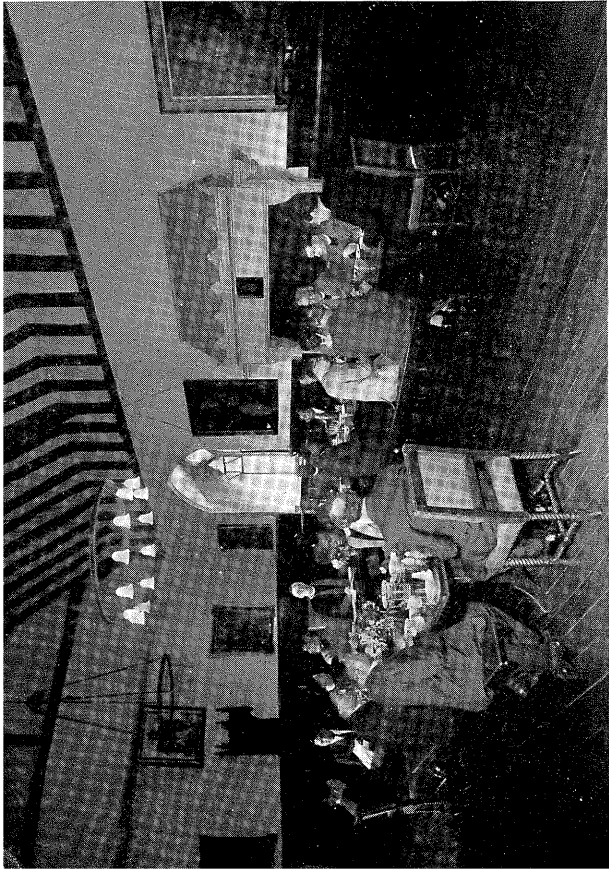
THE CENTRAL COLLEGE DIPLOMA

The course of study for the College Diploma, which all priest-students in residence are required to take, is intended to allow a man sufficient time to specialize in the sphere of his particular interest, while at the same time ensuring that full benefit is obtained from the facilities and character of the College.

The Diploma is awarded to a student who has, to the satisfaction of the Corporate Body, participated in the common life of the College for *at least* two terms, completed two courses with essays in each term of residence, and written a thesis on a subject approved by the Corporate Body.



THE CHAPEL



LUNCH IN THE DINING HALL

COMMON ROOM

There is a Students' Common Room adjoining the Dining Hall. There is also a Common Room Library of general literature. Facilities for table tennis, tennis, squash racquets, volley-ball, and croquet are also provided.

The management of the Common Room is in the hands of the students themselves, who elect a President and Secretary-Treasurer and determine from time to time the amount of the Common Room subscription. This usually amounts to a few shillings per term and covers the cost of newspapers, magazines, radio rental, etc.

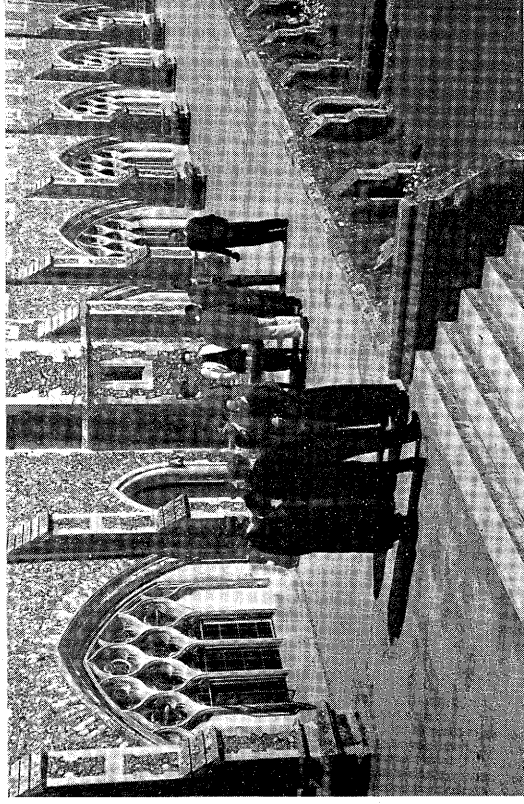


AN INFORMAL
DISCUSSION

CONDITIONS OF ADMISSION

A.—Priest-Students

Wherever possible, it is greatly to be desired that diocesan bishops shall nominate priest-students from their dioceses for a period at the Central College. The College is also prepared to consider applications made on behalf of priests by missionary societies, or by priests themselves; but in each case the application must be supported by a letter of recommendation from the diocesan bishop concerned.



COFFEE ON THE TERRACE

B.—Ordinands and Missionary Students

Under its original charter, St Augustine's provides facilities for training for ordinands. These should be:—

- (1) Men who *either* have read Theology at a University, *or* have given other sufficient indication of ability to study by means of directed reading, and who wish to read for Ordination examinations.
- (2) Men who wish to supplement a regular Ordination course taken at another theological college or seminary with the particular opportunities provided at St Augustine's for increasing their knowledge of the world-wide Church. Such men can be considered for admission either before or after being made deacon.

These facilities should prove of special value to men intending to serve overseas.

FINANCE

The fees amount to £65 (\$180) per term for board, lodging, and tuition in the Advent, Lent and Easter terms and £55 (\$155) in the Midsummer term.

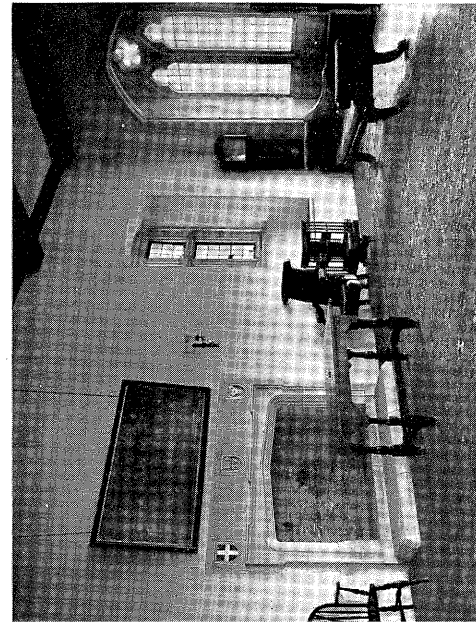
It is hoped that a contribution in payment of fees in whole or in part, will be made, wherever possible, by priest-students or by their dioceses. It was the intention of the founders of the Central College, however, that no priest-student who was suitable for admission to the College should be prevented from coming by inability to pay the fees; and to meet this situation a Central College Fund has been established. In addition to covering fees, this Fund can also be used for limited grants for personal expenses at the discretion of the Warden.

Ordinands can receive help, where necessary, from the College Bursary Fund.

Visitors to Great Britain are entitled to medical and dental services at token charges, under the National Insurance Act.

FAMILIES

There is no regular accommodation for families. The College has one house which it can make available for this purpose, but a man planning to bring his wife and family must normally undertake the full responsibility of finding his own accommodation. The Warden should be informed of all such plans. A student living out will have a study provided for him in the College and he will be expected to dine in College regularly.



THE GATEWAY
CHAMBER

THE LIBRARY—reconstructed from ruins of Banqueting Hall

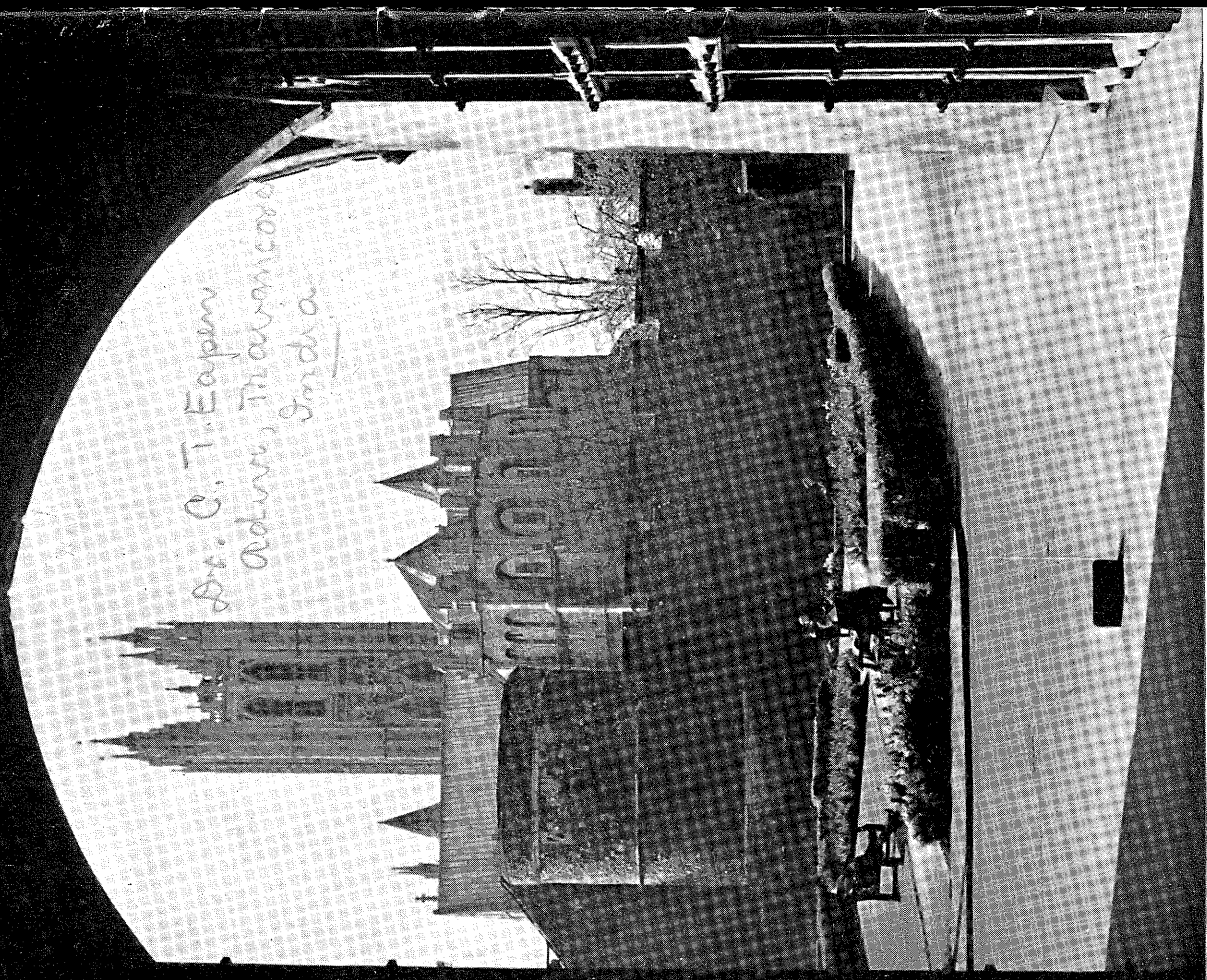
APPLICATIONS

The Presiding Bishop of the American Episcopal Church has set up a Committee to consider applications from American priests. They should apply in the first instance to the Secretary of the Committee, the Reverend Charles H. Long, Jr., of the National Council, 281 Fourth Avenue, New York, N.Y.

Canadian priests should refer to the Primate of Canada, the Most Reverend the Lord Archbishop of Rupert'sland, 269 Waverley Street, Winnipeg, Manitoba.
680 Wellington Crescent,

In all other cases, applications and enquiries should be addressed to:

The Reverend The Warden,
St Augustine's College,
Canterbury, Kent, England.



Dr. C. T. Eaper
Adams, Travancore
India

CANTERBURY CATHEDRAL—from the College entrance

MR. STANLEY JAMES
Pennyman, London
St. Dunstons College
London

Trinity College
London